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literary criticism. Let us hope that another part containing the "grammatical Aramaisms" will soon appear.

It is impossible to discuss details in a notice of this length. I might mention, however, that of the Aramaisms in the second part of Isaiah I missed the following in Professor Kautzsch's list: יִשְׁשׁ, Isa. 59:10. In spite of its occurrence in Arabic and Ethiopic this word seems to be derived in Hebrew from the Aramaic, because the genuine Hebrew word is יִשְׁשׁ; לִשְׁרָ, Isa. 66:18, in the meaning "people;" *cf.* לִשְׁרָ in biblical Aramaic; רָר in Isa. 57:10, where, as I suggested four years ago, its meaning seems to be influenced by the Syriac ܪܝܪܝܐ; רָר Isa. 66:11, if with de Lagarde this is the correct reading for רָר.

The very important conclusion at which Professor Kautzsch arrives on p. 99, is as follows: "The influence of the Aramaic language on the Hebrew vocabulary of the Old Testament is not nearly so strong as it has heretofore been supposed to be."

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### STEINSCHNEIDER'S ARABISCHE LITERATUR.<sup>1</sup>

A thorough criticism of a work like the one before us, which should adequately point out its special merits and possible errors, would almost presuppose the ability to write the book—a task which could be performed only by one who is a polyglot and polyhistor, and, above all, a bibliographer like the venerable author, whose equal, as bibliographer, cannot be found in the history of any literature. It is, therefore, no modesty on my part, if I preface this review with the confession that I am not fully prepared to present a detailed criticism of the work. I must content myself with indicating to the reader the general outline of the book, its purpose and significance.

It is, indeed, hardly correct to speak of the *purpose* of this book, for in it, as in all the works of Professor Steinschneider—and these number in the hundreds—the reader will search in vain for a purpose in the ordinary sense of the term. The author has but one end in view, to give an objective historical presentation of his subject, free from all "apologetical or polemical coloring, and from all national or theological bias." The reader who comes to this book in search of inspiration for some world-agitating idea, or seeks in it the solution of some "burning issue," will go away disappointed. He must approach it with an enthusiasm of his own, bringing with him a considerable knowledge of the subject and a love for purely scientific research. Such a reader will find himself amply rewarded.

In the introduction (pp. xii-li) to the enormous mass of material, which, as we are told in the preface, has been gathered together in the

<sup>1</sup> DIE ARABISCHE LITERATUR DER JUDEN. (Bibliotheca arabico-judaica). Ein Beitrag zur Literaturgeschichte der Araber, grossenteils aus handschriftlichen Quellen. Von Moritz Steinschneider. Frankfurt a. M.: Verlag von I. Kauffmann, 1902. gr. 8vo; liv + 348 + 32 pp.

course of almost sixty years, the author, in his precise and severely scientific style, has given, in seventeen sections, the general divisions under which the subject-matter may be arranged, and which may serve the student as a safe guide, both as to how and in what direction to use the accumulated material, so as to make it productive for further research. The vistas which are here opened up for the reader, in every direction, and the general problems of *Kulturgeschichte*, for a complete study of which the way is here paved, are of a far-reaching importance which I cannot in the limits of a short article attempt even to sketch. With the exception of the two concluding sections, in which the author speaks of the relation of his work to the works of scholars who have preceded him in this branch of science, and of the sources, arrangement, and execution of the book, each section of the introduction may be regarded as a solid foundation for a special monograph on the matter treated. To convey to the reader some notion of the problems which still wait for solution, and of the results which the author has thus far achieved and set forth, we cite here from his own analysis of his introduction the following topics—"Problem of the History of the Literature and Culture of the Jews;" "Part Played by Karaism in the Introduction of Arabic into Religious Literature;" "Beginning, Duration, and Scope of the Jewish Arabic Literature;" "Use of Arabic Among the Jews in Christian Lands;" "Character of the Arabic Among the Jews, in Speech and Script;" "Moslem Children in Jewish Schools;" "Relation of Hebrew and Arabic in the Life and Literature of the Jews;" "Importance of Arabic Literature for Hebrew Philology, Exegesis, and Poetry;" "Influence of Arabic on the Language of the Hebrew-Chaldaic Literature." I have here named only some of the most important themes dealt with. In the discussion of them the author states the conclusions, to which his long studies have led him, and thus provides the student with a definite basis for further investigation. These introductory sketches serve, therefore, not merely as an introduction to this work, but give guidance for proper study and productive activity in this field of research.

The book, as a whole, is in aim, method, and content related to the previous, well-known works of the author. The central idea of all his voluminous and extensive works has been, as the author himself says (p. xlix), to show "the relation of Jewish literature to other literatures of the Middle Ages, particularly in the department of science. In this book, however, the most important department of Jewish literature is treated for its own sake. . . . The book offers as complete as possible a collection of the works in Arabic by authors who were Jews by birth, giving the existing prints or manuscripts of their complete works and of fragments and translations of them in any language." The authors (numbering 250) are arranged geographically and in chronological order; a brief biographical sketch of each author is given, followed by an enumeration of his works, analyses of their contents, and valuable remarks of the author. To the sketch of each writer is added a complete bibliography,

arranged under special headings, of the sources which the author has drawn upon, and also his sound estimate of their reliability and value. To the book are added seven appendices, among them one of special importance dealing with the Arabic works written by Samaritans. Six indices greatly facilitate the use of the book.

It is now superfluous to say anything more concerning the value and significance of this work. The author can justly say (p. xlv) "that, to his knowledge, he offers the first comprehensive bibliography in this department of literature with biographical notices of the authors." In conclusion we may add that as long as scholars will devote themselves to this branch of knowledge, the book before us will hold this place and be indispensable to every new investigator.

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